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wise to retain productive power; and in this latter work he contends that the only ethical policy to be followed is that of giving preference to the weak, not the strong.

Economic nationalism, he argues, like political nationalism, must give way to internationalism, if war is not to follow war; for countries that are restricted economically will fight for liberation in this field; and, besides, the internal conditions which economic strangulation of the small and weak by the big and mighty create and foster class war and dissolution of the political organism of all nations.

Mr. Hobson champions use of the "world's wealth for the world's wants"; and he, as a friendly Briton, urges the United States to so shape its world policy—political, diplomatic, and economic—in a way to assume leadership in a new era, where nations will use their "nationality, not for the achievement of some selfish separate perfection, but for the ever-advancing realization of national ends within the wider circle of humanity."

**A RELIGION FOR THE NEW DAY.** By *Charles F. Dole*. B. W. Huebsch, Incorporated, New York City. Pp. 297.

In the "foreword" of this volume we find the statement that "most people profess a religion in which they do not truly believe." The statement is easier to make than to prove, and it is typical of the facile generalizations as to universal conditions in which armchair critics, with limited personal knowledge of the lives of masses of men, often indulge. Forecasting the new era, Mr. Dole deliberately eschews consideration of religious institutions and ceremonies. They mean little to him. Hence he argues that they do not mean much to others, whereas the greater half of the total enrolment of religionists is based on institutional loyalty and on ritual rather than on theology or sharply differentiated ethical codes.

Dr. Dole is on sure ground when he says that "the world immensely needs religion," and that "there is no enterprise of human reform and betterment that is not dying at the top for need of religion." Had political leaders, social welfare workers, internationalists, and leaders of labor unions, as well as masters of industry, been more religious, they could, in Dr. Dole's opinion, understand democracy better.

Dr. Dole's "religion for the new day" is one of "good will." Indeed, he says that "good will is the most constructive and beneficent name of God." Good will, in his opinion, is a tonic for the body and a cure of disease. It is the solvent of internal and external strifes. It precludes the use of force, even for such a laudable purpose as to create a league of nations.

Especially in the realm of strife between labor and capital, once industrial democracy has been sent up, does this freelance Unitarian divine believe that his gospel of good will will have an unchallenged rule. All other schemes have broken down. It might be added, so has that.

**ITALY AND THE WORLD WAR.** By *Thomas Nelson Page*. Charles Scribner's Sons, New York City. Pp. 403, with appendices. \$5.00.

Mr. Page was American ambassador to Italy from 1913 to 1919. He was able to understand the motives that led Italy to enter the war and co-operate against Germany, with which nation her commercial, financial, and diplomatic relations had been so close for years; and he had an equal opportunity to note the methods by which she defeated Austria. Consequently, this book is a bit of testimony that is valuable to buttress up the case of Italy at the bar of public opinion. Of necessity the book must be subjected later to the test of analysis by more dispassionate persons, men who can view the nation's record in the light of all the facts.

Italy certainly owes a debt to her American friend. She could hardly have a more ardent one. Of course, a literary artist like Mr. Page has not failed to give estimates of characters like Giolitti, Sonino, Nitti, and d'Annunzio that are

full of insight and are interpretative; and they enliven what in the main is a rather drably written narrative, about which one cannot help feeling that its author, in his effort to avoid fiction, has made fact far too colorless. He also has been most discreet. His standards of honor and privacy are much higher than some English authors have disclosed in their books on the war. The Virginia gentleman's code prevents him from tattling and gossiping. The reader gets calm argumentation, steady marshaling of facts, and sober opinions, but not much "anecdote." The author has a case to make out at the bar of public opinion and he takes his job seriously; which is quite right.

**PERSONAL RECOLLECTIONS OF ANDREW CARNEGIE.** By *Frederick Lynch*. Fleming H. Revell Co., New York City. Pp. 184.

Rev. Mr. Lynch, as educational secretary of the Church Peace Union, which was one of the later creations of Mr. Carnegie's altruism, had much intercourse with the most eminent of recent Scotch-Americans. He saw Mr. Carnegie in the latter's home life and in his public activities, and he used the opportunities for note-taking and chronicling of sayings and deeds of the patron of peace in a way that will make this book valuable always for latter-day students of the personality of the iron-master who became the friend of statesmen and men of letters. Naturally, Mr. Lynch induced in Mr. Carnegie a degree of candor with respect to his ethical motives and his religious beliefs such as possibly no other friend won, and the chapters of this book which deal with this side of the character of the industrial captain are especially valuable.

**BOLSHEVISM: PRACTICE AND THEORY.** By *Bertrand Russell*. Harcourt, Brace & Howe, New York City. Pp. 192.

Mr. Russell, an English philosopher of eminence, who also is a publicist in the sense of being active in discussion of the larger problems of social reconstruction and world politics, made an investigation of Russia in 1919-20 that led him to conclusions quite contrary to his hopes as a communist. He still thinks that, as "a splendid attempt, Bolshevism deserves the gratitude and admiration of all the progressive part of mankind"; but its methods, "rough and dangerous," he cannot condone, because they aim to create "a new world without sufficient preparation of the opinions and feelings of ordinary men and women," and because the practice of the proletarian dictatorship involves a departure from the democratic ideal. Nor has he any use for the dogmatism and absence of scientific temper which is so marked a characteristic of the philosophy and the practice of Lenin.

The incorrigible reverence for truth, as he sees it, and the unvarying habit of truth-telling which this "intellectual" representative of a famous Whig family of statesmen has acquired has caused this book to have a profound effect upon the group of British and American radicals who had been "parlor Bolsheviks" and who swore by Lawrence as a thinker. To that extent it is an era-making book; for, since its publication, both persons and journals that had been making a demi-god of Lenin have toned down their eulogies somewhat. They do not care to be quite as dogmatic as they used to be, nor as credulous.

**THE LEAGUE OF NATIONS AT WORK.** By *Arthur Sweetser*. The Macmillan Company, New York. Pp. 215. \$1.75.

Mr. Sweetser's presence in Paris while the League was being formed and the facilities he then had for knowing what was being done, his official connection with the first session of the International Labor Conference, held in Washington in accordance with the provisions of the League, and his present position on the provisional secretariat of the League make him a competent writer of this first handbook, dealing with the League as a working organization. Naturally he is sympathetic with all that has been attempted, done, or that is planned to do.

**NOTICE TO READERS:**—The Index to Volume LXXXII (1920) of the ADVOCATE OF PEACE is now ready and will be sent free to any one applying for it.